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Gambier Observer, August 01, 1834

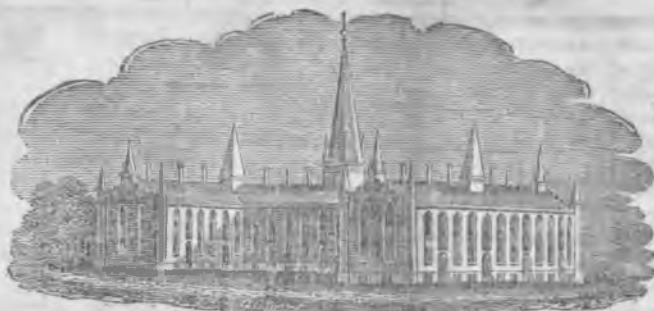
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. IV.

GAMBIER, OHIO, FRIDAY, AUGUST 1, 1834.

NO. 46.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

From the Connecticut Observer.

A MOTHER'S MEDITATION OVER HER DEAD CHILD.

Thou art in heaven, and I on earth,
Still, still to feel its pain;
A weary burden I must bear,
Until we meet again:
A captive in this wall of flesh—
But thou, my child, art free;
When shall the angels lend their wings,
That I may fly to thee?

I look upon thy face, and think
That if thou hadst not died,
Thou would'st have been a lovely rose,
To flourish at my side:
And gazing thus, bright visions come
Of long and happy years:
And smiling glances beam around,
Where now are streaming tears.

I see thee, in thy pride of days,
A beautiful, young girl,
And many a witching grace is thine,
And many a clust'ring curl;
I see thy smile of love again,
Shedding its pleasant light,
Far dearer than heaven's brightest star,
To my soul's gloom of night.

I hear the song of happy hearts,
Affection's whispering voice,
While every sound that meets thine ear,
Commands thee to rejoice:
Oh! there is music in thy life,
And music in thy words,
Thy life is like a stringed harp,
And all in tune, its chords.

How happy! could I but have watch'd
The blossom as it grew;
To purify its tender leaves,
With fragrant, heavenly dew;
Alas! it is an idle dream,
But it makes me feel the rod,
To think that thus it might have been—
Why was it not, O God!

But hark! this is a holy place,
And here the angel-throngs,
Strike the full chorus of their harps,
And swell their rapturous songs;
And there is one, an infant voice,
Its tones are sweet and low,
The very same I loved to hear,
A long, long time ago.

A sister-cherub sings of heaven,
And calls thee to its bliss,
I would not keep thee, dearest child,
In such a world as this!
'Tis better to be with thy God,
Within his clasping arms;
No sin disturbs that bright abode,
No enemy alarms.

Thou wilt not come to me again,
But I shall go to thee,
When from its gloom of darkness here,
My soul shall be set free.
But I must wait, and waiting weep,
And feel the piercing sword!
Oh! take me to my child and heaven,
In thine own time, O Lord!

L. R.

THOUGHTS FOR THE WEEK.

“The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.”

For the Gambier Observer.
NUMBER VIII.

I. I hold it for a most infallible rule, in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is

nothing more dangerous and deluding, than an act which changeth the meaning of words, as alchemy doth, or would do the substance of metals; maketh of any thing what it listeth, and bringeth in the end all truth to nothing.—Hooker.

II. Prayer is this:—to look into the Bible and see what God has promised; to look into our hearts, and ask ourselves what we want, and he has promised as the purchase of Christ's blood; expecting that though we be most unworthy, yet he will be as good as his word.—Anon.

III. Satan in Scripture is called a “prince,” and a “god.” But as a prince he is an usurper, and as a Deity an idol: he is a prince without right, and a god without divinity.—J. Williams.

IV. God, in every dispensation, is at work for our good. In more prosperous circumstances he tries our gratitude: in mediocrity our contentment: in misfortunes our submission.—H. More.

V. The word of God is like a banker's check book, which Faith uses when it has an occasion to draw on God for a supply; and there is prompt payment.—Anon.

VI. None come to God without Christ; none come to Christ without faith: and none come to faith without the means; none enjoy the means but where God hath sent them: therefore, where there were no means of salvation before the coming of Christ, there was no visible intendment of God ordinarily to grant salvation. How great a blessing is the Gospel.—Sibbes.

VII. We need no reed, no pole, no measuring line, wherewith to take the dimensions of our days: nor skill in Arithmetic, wherewith to compute the number of them. No: we have the standard of them at our fingers' ends; and there is no multiplication of it;—it is but one hand-breadth in all.—M. Henry.

MISSIONARY.

MISSIONARY FRUITS.

The following extracts from a letter of Mrs. Graves of the Bombay Mission addressed to the Society of Inquiry, South Hanover, Indiana, give in a few sentences, much information in regard to the success of missionary efforts.

In giving some account of the ‘state and prospects,’ of our missions, I must just take a retrospect of the last sixteen years. When we first arrived in Bombay, there were only two mission schools in the city. There was no place for worship and only one printing press. There was no grammar, no dictionary, and only a part of the gospel of Matthew printed, and one little tract of four pages. At that time no Hindoo female could read or sew. When we endeavored to persuade girls to go to school, they would reply, ‘What! women learn to read! Who ever heard of such a thing?’ When we asked them to come to our houses, to learn to sew; ‘What!’ they would ask, ‘would you make tailors of our daughters?’ &c. ‘Women,’ they would say, ‘were only born to be slaves, and wait upon their lords,’ as they call their husbands. But now the state of things is greatly changed.—We have, I believe between thirty and forty schools. Twelve of these, are exclusively for females. These schools might be multiplied to any extent, if there were suitable persons to superintend them. Females, now, are not only learning to read the Word of God, but study arithmetic, geography, and even learn to sew, too. About three thousand girls and women have been taught to read, since our schools were established in 1826. Boys about 25,000. We have had three editions of the whole New Testament, and parts

of the Old printed. Other portions are ready for printing, and my husband is daily occupied, as he is able, in translating. Now, too we have a grammar, a dictionary, and between sixty and seventy different kinds of tracts, school books, catechisms, commandments, &c. &c. We have, also, five printing presses constantly in operation. We have a place of public worship—two Mahratra exercises during the Sabbath—about three hundred boys, and 40 or 50 girls who attend Sabbath school. On Sabbath evening we have English preaching. On Wednesday evening, a prayer-meeting. There is also, a weekly native female prayer-meeting, when thirty or forty persons attend and sometimes appear very solemn. Our brethren have always been in a habit of going out into the highways and lanes of that great idolatrous city, and preaching Christ to all, ‘as many as they could find, both bad and good.’ There is a temperance society also in Bombay, formed upon the principle of entire abstinence from the use of ardent spirits opium, tobacco, and other intoxicating drugs. There is another society, also, at the new station, Ahmednuggur, or Nuggur, as we usually call it, it is formed upon the same principle.

The following description of the condition of Hindoo females, and the usefulness of female missionaries will be read with interest.

I cannot forbear saying something more about the wretched condition of Hindoo females, in addition to what I have said. Women, especially the poorer classes, work out of doors; carrying burdens, repairing roads, making mortar, and tending masons—transplanting rice, standing in mud and water, from morning till evening. ‘Two women shall be grinding at the mill.’ Usually, two women are sitting on opposite sides of the same mill, (or little handmill,) having the ‘upper and nether millstone,’ and aid each other in turning the upper stone by a wooden pin inserted for that purpose. In this way, women grind nearly all the meal eaten by the vast population of India.—Scriptures show that women were accustomed to carry nearly all the water, used for domestic purposes. ‘The time when women go forth to draw water,’ is morning and evening, when two or three hundred go out at the same time, and each helps the other up with her pots or pitchers upon her head. Sometimes they have three or four pots of different sizes, on their heads at the same time. Often when the woman comes to the door of her own ‘mud-walled cottage,’ she cannot enter alone, (indeed, I think she can never take the pots off herself,) she calls to her husband to come and help her. He tells her that he is smoking, whittling or something of the kind, that he will come by-and-by, &c. Women never sit in company with their husbands in a social circle. If a woman is ever so weary with her hard day's work, she must cook her husband's food, and if it is not done to please him, he seizes his wife by her hair, drags her out of the house, or kicks and cuffs her till she cries and howls most bitterly. When his rice is ready, she never ventures to sit down by him, but must stand in the attitude of waiting.—Inquire of this wretched woman, how can you endure to be so crushed and trampled down? she replies, *kai kurao majhia kuparte tehele aha*, ‘What can I do? It is written in my forehead,’ i. e. it is fate!! O my dear christian brethren, how are these females ever to hear the gospel? Our hus-

bands are seldom permitted to go into their houses. Who, then, must enter into these abodes of filth and wretchedness, and proclaim to them that Gospel which is able to make them wise unto salvation? Is not this *exclusively* the work of pious females from our own highly favored land? O how appalling the thought, that while I am writing death is sweeping away such multitudes of immortal beings into eternal perdition!! O who is on the Lord's side? I bless the Lord that he has enabled me to say, 'Here, Lord, am I; send me.' Yes I would praise him forever that he has allowed me to see the heathen. O my brethren, count not your lives dear unto yourselves, so that you may win some such deluded souls to Christ. What if you should suffer some light affliction in this world, in doing your Master's work? Did not our blessed Saviour suffer infinitely more than we can conceive, to redeem us from eternal perdition? And shall we disobey his last dying command? 'Go ye into all the world and preach the Gospel to every creature.' 'Go teach all nations,' &c. He does say to every son and daughter of Adam, 'Son—Daughter, go work in my vineyard.' And shall we say, we 'will not?' Oh no; rather let us say, 'Here, Lord, am I; send me.'

I forgot to say in the proper place, that men do all the washing, except sometimes they make the women do the hardest part, and then they starch and iron all the ladies' dresses, caps, and laces. Men, too, are the tailors, making all the garments of both Europeans and natives. All the beautiful works of muslin, that come from India, are done by the men. The order of things in almost every instance, is reversed. And this will be the case, till the Gospel is published to them all. Where schools have been established, and the Gospel has been preached, we see a vast change already.

PROTESTANT MISSIONS.

The (London) Missionary Register for April contains a tabular view of Protestant Missions throughout the world, drawn up from such authorities as were accessible, but without any pretension to perfect accuracy, as from some of the Missions no returns had been made, and from others the reports were not complete. The mission of the earliest date is that of the Moravians in Guiana and the West Indies, which was founded in 1732. The number of members at present in communion in that Mission is estimated at about forty thousand. The whole number of professed converts at all the Missionary stations is about one hundred and five thousand. When we take into account that protestant Missionaries are extremely cautious not to receive any into communion, without giving satisfactory evidence of a *change of heart*, this result affords very encouraging evidence of the success of evangelical labor among the heathen. Avowed infidels and pseudo-Christians make loud outcry against the waste of money and labor incurred by attempts to propagate the Gospel, as if the value of a never dying soul could be estimated by dollars and cents. We do not hesitate to avow our conviction, that if but half of the present professed converts from heathenism, (without taking into account the thousands who have already finished their course with joy,) should prove to be truly born again, through the instrumentality of Christian missions, the value of the result would incalculably exceed all the labor and expense with which it has been attended. But we desire always to bear in mind, and to remind our readers, that the command of God, not the measure of success form the Christian's ground for engaging and persevering in the Missionary enterprise.—*Presbyterian*.

BURMAH.

Extract of a letter from the Rev. Mr. Kincaid, dated Ava Oct. 28, 1833.

I have told you enough about my feelings and will try to select a few things that will be more interesting to you. I have a house very near the centre of the city and in all respects am exceedingly well situated. The heat of Ava is a little trying to one who has lived in 75 deg. north latitude, yet my health and strength continue good. I am acquainted with most of the officers of gov-

ernment, and with some of the princes. I call on them occasionally and am always treated courteously. Although many of the great speak favourably of the Christian religion, yet I have learned to place little confidence in fair words; there are no people on earth perhaps, unless it is the French who are so much addicted to flattery as the Burmans. Besides they are fond of disputing and seldom fail to commend your logic if it is in point. Every Burman will reason well, considering the ground he has to maintain; even boys of twelve and fourteen years of age are initiated into all the mysteries of Buddhism, and I have often been surprised to see with how much accuracy they will detail all the prominent features of their religion. From their earliest infancy they are taught to venerate the image and worship of Guadama, and at the same time their minds are imbued with the doctrines and precepts which he taught. I often hear mothers till 12 o'clock at night repeating over passages of the life of Guadama to their children. Every eighth day is a worship day, and then all Ava is in motion thronging the pagodas, temples and zayats. I never fail on those days to get an unusual number of visitors. The Burmans are very fond of festivals. They are not perhaps behind the Papists in these stupid exhibitions. All the energies of the people are expended in useless show, and yet they never seem to be tired of it. Every Burman has as many slaves as he can support, and whenever he goes out they are at his heels. Females also have their attendants. I have had persons call to beg, while they have had five and seven slaves to wait on them.

Parents often sell their children for ten ticals, (or about five dollars,) though I do not think it is owing to a want of parental feeling, but arises from inability to support them; and yet it does not cost one dollar a month to feed and clothe a Burman child. Burmans have no encouragement to be industrious, for if one is known to have money, or any thing that can be converted into money, he is harassed and plundered by officers of government to the last garment he wears. Hence the great mass of the people are poor and wretched to the last degree. For three months past the whole country has been in a starving condition, having nothing to eat but roots which they dig up in the jungle. Thousands are perishing for want of sustenance. This creates no alarm among the people; it is an evil that occurs every year, just because they are sure of being plundered by government men if they grow enough grain for the year's consumption. These are some of the blessings which every country must taste in a greater or less degree who are favored with a royal family and nobility. They are like swarms of hungry flies that drink up the very life's blood of the community.

Among the great festivals that have taken place since I have lived in Ava, that one in which royalty made the greatest display might perhaps be called the festival of the golden boats. The king, queen, heir apparent, all the princes, princesses, and all the grades of nobility, were out on the water in gold boats, or more probably in boats covered with gold leaf. The king and queen were unadorned, all the others were in their court dresses, which made them look more like monkeys than men. I should judge there were four hundred boats in the procession, and each boat was rowed by fifty or sixty men, whose dexterity equalled any thing of the kind I ever saw. The boats were richly adorned according to Burman taste, and the whole taken together had an imposing appearance. The great number and glittering appearance of the boats; the harsh notes of the music; the united songs of the oarsmen; the splendid equipage of royalty and the velocity with which they passed over the surface of the water, appeared more like the visions of fancy than of reality. This festival continues three days and takes place once every year. Something of a similar kind takes place every few days and you may judge how they appear to me, brought up as I have been, where all the gaudy trappings and insipid titles of nobility, are held in just abhorrence, because they bespeak a people depressed and wretched.

Capital punishment is of frequent occurrence here: the mildest form is decapitation. The prisons are crowded with miserable wretches; they are not fed by government, but are let out at evening loaded with chains, to go about the city and beg. Those who have not friends to feed them starve to death. The number of jailors is immense; they are literally tormentors. They have no feelings of humanity and are condemned to this situation because they deserve death.—There is perhaps no place to be conceived more odious than a Burman prison, unless it be the dungeons into which the Papists immerse the victims of their vengeance. A little distance further from the city is a village where all lepers and deformed persons live. Near this is a village where all beggars live, and just at hand is another village where those who make coffins and burn the dead are obliged to live. All these classes are outcasts from society, from generation to generation. Some other time I will give you a little idea of the city, the palace, and some of the more splendid monasteries and temples. I now send you a plan of the city of Ava; it is rough, but you may rely upon its being correct. By the scale which is marked, you will know definitely the dimensions of the city, the breadth of the river, and some of the principal places in and near the town. Pardon this hasty line, for I write in the midst of the most pressing labours. * * *

N. Y. Rep. Reg.

TEMPERANCE.

From the Home Missionary.

THE FIRST CONVERT UNDER MY MINISTRY.

In the fall of 1828, I commenced my labors in one of the western states. On my second visit to C——, I was introduced to the family of —, the subject of the following narrative. He was born in Connecticut, and had married a pious wife, who had been educated in the family of a clergyman. Soon after their marriage he began to be intemperate, and soon became too unsteady to remain long in a place. They lived first in Lewis Co., N. Y., then in Oswego, then in Rochester thence they removed to Indiana. But here they found no resting place. They located themselves in Lawrenceburgh, thence they removed to C——, where they were comfortably situated. As in almost every place, they would do well for a time, for Mr. W. was a first rate mechanic. But he could not be contented. They then removed to Cincinnati. Here he left his family, consisting of a wife and four small children, and went to New Orleans. He obtained great wages, but drank and gambled them away, till, after a season he returned to his poor suffering family, almost as penniless as he left them. No tongue can describe their sufferings during these years of wandering, and especially during the absence of the husband and father at New-Orleans. The fall that I commenced my labors in C. the family had just returned thither, as if drawn by the arm of the Lord. It was a small county seat, affording small advantages compared with several places where they had previously lived, or where they might as easily have done.

Mrs. W. was an invaluable woman, of strong and cultivated intellect, and ardent piety, and very dear to many of her acquaintances. But Mr. W. was morose, and when intoxicated was an object of terror. It was truly lamentable to see the effect of such a family, naturally possessing many amiable qualities, with a constitution better than usually enjoyed, exhibit so many signs of physical and moral ruin. The redened eye and cheek, the blistered lip, and the trembling hand, told the ravages of twelve years' indulgence in rum. He was so lost to shame, that he would go early on Sabbath morning to the grocery, and refuse to return to breakfast, till he was so intoxicated as to be unable to be up for the remainder of the day.

The first Sabbath, as I was an eastern missionary, he kept sober and came to meeting. He was pleased, and came again. I soon heard of the family, and called and found myself almost an old acquaintance. In particular conversation with him, he listened with marked hardness and indifference, while his wife trembled lest my faithful-

ness would rouse his proud and malignant temper, and in a rage he would abuse me. He was unruffled. I found his mind was a wilderness. After a short prayer I gave him my hand and left him.

The next sermon which I preached there, was the means of his awakening. His convictions were deep and pungent. His whole life came up in review before him. The manner which he had been rearing his children filled him with unutterable distress. He shunned his companions. He had now no desire for ardent spirits. Sorrow was consuming his soul; he tried to read his Bible, but he had neglected it so long that he had almost forgotten how to read. He could understand nothing but what was explained to him. Every part condemned him. He wept, and tried to pray, but all was midnight. In this state he continued for about three weeks, when light broke in upon his soul, and he was full of peace in believing.

He had no raptures, he was like the man out of whom the evil spirit had departed, and he was found "clothed and in his right mind." He was now an astonishment to all the men in the town, and to none more than himself. They saw and confessed the change, though many expected, and perhaps hoped it would be of short continuance. His drunken companions tried many expedients to entice him again to the dram shop; and once, finding him there to obtain wine for the communion table, they hemmed him in, positively declaring that he should not leave without treating the company. But he escaped, assuring them that he had drank his proportion, and he thought he should drink no more." Here was his safety.—His family altar was erected. O how changed the aspect of the domestic circle! how happy the pious wife, and the smiling children. I need not describe their rapid improvement in every respect. In a short time, he with another man of nearly his age, a young convert, asked admission to the church, and I administered the ordinance of baptism to the first convert of my ministry.

RELIGIOUS.

CONVERSION OF A CATHOLIC.

We think our readers will be pleased and edified by the following narrative, which we translate from the *Archives du Christianisme*, of the 11th of last January. The Editor of the *Archives* gives it as an extract from a letter, and vouches for its truth.—*Standard*.

Mr Editor.—I have thought that the following narrative might be interesting to the readers of the *Archives*, a recent testimony of the faithfulness of God towards an inquiring soul, and of his power to save, however unworthy the instrument which he may deign to employ.

On ascension-day, (1831,) upon coming out of the church, I was accosted by a shabby looking person, who, with an earnest, but humble and timid air, asked me if I could procure him a Bible.—I acknowledge, to my shame, that after casting on him a look of indifference, I said, pointing to Mr. M., "Look, follow that gentleman; he will sell you one." He thanked me, and departed. In the course of the day, Mr. M. said to me: "I saw the man whom you directed to me; he was not content with one Bible; he wanted three: I hesitated to give them, because he had not money to pay for them; at last I yielded to his importunity, but if I may judge from his exterior, I much fear that my Bibles are lost."

O, what a rash judgment we had formed; M—, (this is the man's name,) had at first intended to take but one Bible; but on seeing a great number at Mr. M.'s, he thought of his relations and friends. To carry to them the book of God!—this idea filled him with joy, and if he could have been permitted, he would have taken many more than three of them, and for an end very different from that for which we suspected him.

Poor M—, a Catholic lace maker, hastened away with his Bibles. Some time had elapsed and I had entirely forgotten him, when Mr. M., more faithful than I in the service of his Master, said to me: "Do you know that M— walks well, and that I believe him to be converted?" How, replied I, that man to whom you gave the Bibles some time ago?—"The same; I kept sight of him, and visited him; and now he proclaims the Gospel to a multitude of Catholics, who meet at

his house after their meals." At these words, I felt a painful stricture round my heart. Wretch! I said to myself, the Lord had a soul which he would save in thy church, and foreseeing thy unfaithfulness, he caused Mr. M. to come one hundred and fifty leagues, to do this work. I received a most impressive lesson, I prayed Mr. M. to bring this man to me. He came. To describe the feelings of his soul, which lighted up his features, and spoke in his gestures, is for me impossible. His soul was filled with the "first love." I could not for a moment doubt the reality of his conversion. I took notice that many passages of his New Testament were *underlined*. He told me during eight days, he had been at first deeply distressed, and afterwards filled with unspeakable joy. He pressed me with great earnestness to visit him, adding that I might conduct a meeting of Catholics at his house. He received with joy the promise that I would comply with his request.

His house was filled with hearers, who appeared to listen very attentively. M—, above all, was remarked for the eagerness of his attention to the word. I hope that the meeting was blessed; the Lord was with us. After meeting, as it was dark, M— would bear me company. As we were walking, I overheard him fetch a sigh. "What ails you?" said I to him—"Ah! sir, I wish to ask a great favor of you, but I dare not. I have a brother in Paris; I wish he were informed what has happened to me, and that he were exhorted to follow me in the way of salvation." "Be easy, M—, I shall write to him." "Well, sir, I thank you; but I have one thing more to request of you. I have a sister and a brother-in-law two leagues from this; they know not Jesus, for some days I have felt anxious to go and see them, but I am so ignorant—if you could—" "I will go with you, M—." "Ah! sir, it is God who has put it into your heart; let us go very soon; when will you come?" "We shall go to-morrow, after the afternoon service." I left M—, who departed full of joy.

Next day, after the afternoon service, we set out. On our way, I said to him: "You believe then, M—, that your sins are pardoned?" "O yes, certainly. "But what did you do to obtain this forgiveness?" "I said: Lord, I am a great sinner; but, behold all my sins,—I lay them at the foot of the cross,—give me in exchange thy blood and thy righteousness!" "Dear brother," said I, seizing his hand, "God has taken you at your word, the exchange is made, and you are blessed. But had you any religious thoughts before your conversion?" "Yes; but especially after hearing your sermon Ascension day, I was affected, and desired to get possession of a Bible. Before that time, I was a devoted Catholic, I went to mass, to confession, and at processions, I carried the cross. But I have exchanged that heavy cross of iron for the true cross, which I carry in my heart; and O how light it is!"

Being arrived at the cottage, which formed the termination of our walk, we entered. I had before me M—, his sister, and his brother-in-law; these two latter standing stock still, and directing their looks alternately from M— to me, and from me to M—, seemed astonished at the sight of their brother, whose whole air announced a man who had some great news to communicate. He already had his new testament in his hand, and appeared to wait with anxiety for me to commence the conversation. Seeing that I did not do it, he began himself, and wisdom flowed from the mouth of this babe in faith. He spoke for more than half an hour with a force that charmed his little auditory. I was deeply affected. We prayed, and I retired to sleep in a neighboring country house. Next morning, I rejoined M— at the house of his relations. They had not gone to bed until the night was far advanced; the sister was convinced of the truth of her brother's words; the astonished husband said nothing, but with his head depressed made signs of assent. We spoke again, and after having prayed, we took our leave and were departing, when the sister called her brother back, and said to him privately: "Brother, thou tellest the truth; but if I do as thou hast done, I must not go any more to confession, and if I should die, who will bury me?—the curate could not do

it." "Oh!" replied M—, smiling, "let the dead bury their dead; follow Jesus, look to the salvation of thy soul, and for the rest, the good Lord will provide."

As we were returning to the town, I read to M— some pages of Milner. On hearing the confession of the martyrs of the fifth century, he cried out in a transport of joy: "That is admirable! my brethren and sisters, fifteen hundred years ago, believed as I do, and experienced what I experience." M— told me a multitude of interesting circumstances, and I discovered that he possessed remarkable powers. I have left the church where he resides, but he perseveres: he holds meetings; he is unwearied in his efforts; his wife, his son, and many others have been either converted, or become well disposed, through his instrumentality.

From the Churchman.

THE POOR WIDOW.

In a retired quarter of the village of W— there resided some few years since a poor widow. I became acquainted with her toward the close of her earthly pilgrimage, and every day made it a point to visit her. Many a happy hour did I spend in conversation with this humble disciple of Jesus. She had a lovely daughter, aged about twenty, and to see the devotedness with which this daughter watched the gradually departing parent could not but be looked upon with admiration and delight. "My days are numbered," said this pious woman one morning as I entered her cottage door; "I feel that I must soon depart, and if my daughter, my sweet Fanny, had only a home, O how happy I should be." "Make yourself at ease on that subject," said the kind Rev. C—, who was standing by her bedside, "I will attend to that." The poor woman seemed overcome with joy, and in prayer lifted up her heart to God. In a few moments she exclaimed, "Then I am ready to go—yes, I am desirous to depart."

A short account of the life of this pious woman may not be uninteresting. I give it as I gathered it from her own lips.

At the age of thirteen she was left an orphan, both of her parents having died very suddenly within a month of each other. Thus left alone as it were, on the wide earth, melancholy indeed was her situation. He, however, who provideth for the fatherless and widows, provided for Jane through the instrumentality of a kind maiden lady who, feeling an interest in the little orphan, sent her to learn a trade. Jane took great delight in reading her Bible. It was the dying advice of her dear mother to make the Bible the subject of her frequent meditations—her companion—her own familiar friend. Every night, therefore, Jane would retire to her room, and with no eye upon her but that of her heavenly Father, she would read, meditate and pray. "Sweet," she used to say to me, when on her dying bed, "were those moments; they are as honey to my recollection." Some years thus passed and not a morning or an evening did she let slip by, without reading her Bible, and praying to her God.

At the age of twenty-four years Jane became acquainted with a young man, a respectable shoemaker in a neighboring village, to whom she was shortly united in the holy bands of matrimony.—Prosperity and happiness now seemed to lay stretched out before her as a lovely stream. But, alas! how uncertain are the enjoyments of this life—how frail and dependent is man! Surrounded by a thousand contingencies, over which he has no control, his most prosperous hopes may in one single hour become blasted for ever. O! ye votaries of the world and its fleeting pleasures, take warning, for "ye know not what shall be on the morrow."

Two years after Jane's marriage, in the very flood-tide of prosperity, her husband received a warning, in the form of CONSUMPTION, to prepare for death. Yes, the fact was evident, he was in a decline. Physicians were consulted, and the only gleam of hope that remained was a change of climate. Accordingly they sold off every thing and went to the South. A few weeks convinced them that it was of no use—William grew worse. That insatiable tyrant (if I may be allowed the

expression) had arrested his progress—it was slowly drawing him into the grave. It would now and then lighten its grasp, and for a while there would appear hope, but, alas! it was only to take hold more firmly and to draw around the scene the darker curtain of despair. For nine years did William linger along on the very borders of eternity, unable even (for the greater part of the time) to dress himself. His poor wife had now spent all of their little savings for medicines, travelling, &c. &c., and it was only by going out to days' work that she was enabled to get a support.

It was her custom at family worship to read a chapter in the Bible after which she and her little daughter sung a hymn, and her husband would then pray. "He often used," said she, "the Common Prayer-book in preference to his own language as that fully expressed his feelings, and then there was no danger, as dear William said, of *over praying or under praying*."

Eleven years, wanting a week from the day of Jane's marriage, she buried her husband. "He died," said she; "O how glorious! O that I could thus die! Trusting all to his dear Saviour, he left without a strug"—here the poor woman's feelings gave way to a flood of tears: she could say no more.

The principal part of this narrative I got from Jane in a conversation with her about a fortnight before her death. She was then quite feeble.

Her last hours were hours of peace and tranquillity. Her pastor, the Rev. C—, was with her the greater part of two days, and he assured me he never witnessed such a triumphant death. It was indeed a privilege—a great privilege, to stand by the dying-bed of such a mortal and to hear from her lips, in the very agonies of death, songs of triumph and praise.

And what was it that consoled her? that smoothed the dying pillow? that took away the sting of death? It was religion—it was her Bible—it was her Saviour.

O. M. P.

MR. CLARK'S CONVOCATION SERMON.

We have been favored with a copy of a sermon preached in St. Michael's Church, Bristol, before the Rhode-Island Convocation on the evening of March 6th, by the Rev. J. A. Clark, Rector of Grace Church, Providence. The preacher's object in this discourse which is founded on Amos vii. 5. "By whom shall Jacob arise? for he is small," is to show that one of the most successful methods of reviving, strengthening and enlarging the Church, is such clerical associations, as in that state are denominated *Convocations*. Before proceeding to show in what way the Convocations are calculated to extend the Church and promote the cause of religion, the author offers two or three preliminary remarks which exhibit such just views of the object and design of the visible Church of Christ, and so excellent and catholic a spirit in connection with the most ardent attachment to the Episcopal Church, that we are constrained to transfer them to our columns; reserving for want of room the reasons adduced to sustain the main position of the discourse for our next number.

1. I wish it distinctly understood, that if we have "the mind in us which was also in Christ Jesus," we shall not desire to extend the Episcopal, or any other church, on sectarian principles. And in saying this, I only reiterate the sentiments which we have heard this day from the lips of our beloved and venerable Diocesan.*

We do not desire any sectarianism in the Episcopal Church. We have seen it there, and we have seen it all around us. We have met with it among all the various denominations of Christians with whom we have ever had any intercourse. And the conclusion which has been forced upon our mind from all that we have seen, is, that sectarianism—and this constitutes the sum total of some men's religion—is the very spirit of anti-Christ. We do not wish to propagate the Episcopal Church on sectarian principles. As a minister of this Church, I can truly say, I would not lift my finger, though in doing it I could raise up ten thousand Episcopal Churches, and multiply them through every part of this land an hundred

* Allusion is here made to the Consecration Sermon of Bishop Griswold, which was characterized as all his sermons are, by a tone of deep and evangelical piety—by a kind and truly catholic spirit, and also by an enlightened, consistent, and decided attachment to the Episcopal Church.

fold, did I not believe that in doing this, the spiritual kingdom of Christ would be just so much farther extended. It is pure and undefiled religion—that vital godliness which will stand by a man in a dying hour, and abide the test of that fire which the judgment day will kindle, that we wish to extend, till every lost being of our race is brought under its transforming power. But we cannot do this—we cannot thus extend this holy religion, without extending the Redeemer's church. If men are converted they will obey Christ; they will confess him before men; they will enter into covenant with him; they will receive the appointed seals of the covenant; and in doing this they will necessarily become of his church.

Thus it is abundantly obvious, that we cannot extend true religion—we cannot win souls to Christ, without immediately enlarging the church. To propagate Christianity without a church, is impossible. Without a church we could have no ministry, no sacraments, no ordinances, no preached gospel. If, therefore we calculate to do any thing towards evangelizing the world, we must do it in connection with some church. It is, therefore, obviously the duty of every one, conscientiously to determine, which of all the various churches around him, appears to come nearest, in its original constitution and frame-work, in its doctrines and discipline, to the model which Christ himself left. When he has ascertained this, and has connected himself with it, then he ought to labor with untiring effort for its prosperity, and to send forth through it, as a channel of conveyance, the healing waters of life. When, therefore, the inquiry is proposed, *by what means can we extend the church*—the idea intended to be conveyed is not, by what measures can we most successfully propagate a sect, but in what way can we most effectually spread the tidings of salvation through a lost and dying world.

Regarded as a party or sect I have no desire to see the Episcopal Church extended. But regarding it as an institution, approximating nearest to the primitive model—as being the form which Christ himself planned—as being most wisely and happily adapted to the propagation of evangelical truth—to the conversion of sinners and to the building up of saints in their most holy faith—as containing in its articles and liturgy, immoveable fixtures and landmarks, which stand as impassable barriers in the path of those varied forms of error, which are starting up in every direction—in short, regarding it as *emphatically the church of Christ*, by means of which his kingdom is to be extended through the world, it is my earnest desire "to spend and be spent," to live and labor for this object—to establish every where, even in the remotest parts of the earth, this church of our blessed Redeemer.

"For her, my tears shall fall;
For her, my prayers ascend:
To her, my cares and toils be given,
Till toils and cares shall end."

2. I remark, that we have the same ground of confidence, when we appeal to God in the language of the text, which the prophet had. "By whom shall Jacob arise?" Most unquestionably, by the power of God. We have the divine promise, that the all-powerful Saviour, by his presence and life-giving grace, will be with the men of apostolic succession, "even unto the end of the world."* And the Great Head of the Church hath pledged his own eternal veracity, that it shall rise and extend itself, and that "the gates of hell shall not prevail against it."† This then is the ground of encouragement, which leads us to expect that the church of which we are members, will arise—it has in its favor the promise of the faithful, unchanging, and all-powerful Redeemer.

It is true that this church is now "small;" small in comparison with the embattled fiendish hosts that are leagued against it. So David was but a stripling, having no other weapon than a sling and a stone, when he went forth to meet Goliath, clad in brazen armour, and wielding with a giant's arm, his tremendous war-weapons. Yet he went forth in the name of the God of Israel, and prevailed. The church is "small" in this country, compared

with several other religious denominations. But this, too, is no ground of discouragement. "Jacob was small;" nevertheless he was to "arise." That we are small, is only another consideration to urge us on to renewed and increased efforts.—God has promised that we shall arise. Let us keep our eye steadily fixed upon this promise, and go forth in the strength of the Almighty. Let us never forget, in all the efforts we put forth to evangelize the world, and extend the Redeemer's kingdom, that it is *His* work in which we are engaged, and *His* power by which we shall prevail.

3. I wish it to be most distinctly understood, that in agitating the inquiry—*how can we extend the borders of our church*—we by no means contemplate a warfare with any of our Christian brethren of other denominations. We have no desire to contend, neither will we with those who bear the image of Christ, and hold the great essential truth of the gospel, "though they follow not us. The war we purpose to wage, is with sin and Satan.

As we look round upon the earth, we see a vast scene of moral desolation. The tide of death has rolled over our world. Sin has cut all the ties that bound man to his Creator. The earth has become one wide theatre of rebellion. We wish to stay the progress of this terrible revolt. We wish to press the empire of God into this scene of moral desolation. We wish to break down the strong holds of Satan, and plant the banner of Christ on every battlement of sin. And all who are engaged in this work, though they move not in our ranks, nor under our particular standard, we bid God speed. There is room enough, and work enough, for all evangelical Christians, and we would not throw the slightest obstacle in the way of any. On the contrary, we rejoice at the success which attends the untiring efforts of many of our brethren, in extending the kingdom of Christ; and we look forward with bright anticipation to that happy period when we shall together stand on Mount Zion, and sing the song of Moses and the Lamb.

From the Episcopal Recorder.

BISHOP OTEY'S ADDRESS TO THE CONVENTION OF TENNESSEE.

Bishop Otey, in the first part of his address, gives an interesting account of the circumstances attending his consecration and his first Episcopal visitation. We have only room for an extract from the conclusion, which is as follows:

From an actual inspection of our condition, in every portion of the diocese which I have visited I think we have great cause "to thank God and take courage." We have many difficulties to encounter, but faithful exertion in humble reliance upon the grace and help of God will enable us to overcome them all. Especially it is incumbent upon the ministry in our circumstances to set an example of "all holiness and godly conversation," to the people of their charge. In no way can we so effectually correct misrepresentation and remove prejudice. We must, in a word, my brethren, *live down* prejudice and evil speaking. The standard of holiness, which a minister in the Church of God ought to strive habitually to reach, is not one of a merely negative character—constituted a watchman on the walls of Zion, to warn of approaching danger—appointed a steward in the household of his divine Master—set to be an example to others in every good word and work, and a light to those who are to shine as lights in a dead and darkened world, he meets not the full measure of his responsibilities, if he so lives as not to be chargeable with those moral deviations which the laws of society and an ordinary sense of propriety will censure and condemn. A purer and more elevated test of character is proposed continually for his consideration. The example of Christ and his Apostles are the "sacred balances of the sanctuary," by which his attainments in Christian zeal and holiness must be weighed, and so far as he is "found wanting" here, it should be to him an occasion of self-abasement and humiliation, and a loud and awakening call to greater diligence, watchfulness and prayer. The very sanctity of the ministerial office, will in some measure operate as a guard against the approach of gross temptations; and the character of the age

* Matthew xxviii. 20.

† Matthew xvi. 18.

in which we live, which scrutinizes with jealousy every pretension to more than ordinary purity of motive and integrity of conduct while it demands both in the minister of the sanctuary, has the same happy tendency to render him watchful over himself. But there is, nevertheless, a danger to which he is exposed, far more subtle in its nature, and more insidious in its approach, than any allurements to manifest and palpable violations of duty. In his intercourse with society, even in the best state in which we can expect to find it, he has need of constant exertion, to preserve the tone of his feelings, and to exhibit that seriousness of mind—that dignity of deportment and gravity of demeanour, without which all his other qualifications for usefulness will be of little avail, and will produce but slight impression. In the ordinary mingling of the world, there prevails a species of levity, which in others may, perhaps be deemed harmless trifling, but which in the Christian minister must be regarded as a serious dereliction of duty—forgetfulness of his high and holy calling and virtual abandonment of the solemn obligations of his office. Let me not be understood, however, my brethren, as inculcating an austerity of manners, amounting to a repulsive severity; this perhaps is equally injurious with levity. A happy mean between the two, issuing in the exhibition of that cheerfulness, which indicates a contented and thankful heart, and a conscience at peace, is, I conceive, the reasonable object of desire and of possible attainment in this case. I should not have deemed remark upon this subject necessary, but that I know, that the habits of social intercourse are too often such in the world, as to tempt to a freedom of speech and action which are afterwards censured as frivolous and unbecoming.

Against slothfulness and self-indulgence, the openings through which Satan too often approaches the heart and affects a lodgment there, and insensibly undermines our holiest and best resolutions—against worldliness in every form and degree—against compromise with sin in every shape and appearance of speciousness, we must, brethren, in the strength of God, and in the power of his might, be ready armed and constantly opposed. In the affections of our hearts, we must not be “of the world,” even as Christ was not “of the world:” but must live as sojourners, as way-faring men, having our hopes and desires directed to a better country, that is a heavenly. The pleasures, and honours, and interests of this visible scene, must be of little value in our esteem, if we would obey the caution of the Apostle, to flee the great instruments of the world’s allurements—“the love of money and the love of pleasure”—and to follow after “righteousness, godliness, faith, love, patience, meekness.” Let us then first and foremost “take heed to ourselves;” and as a motive and ground of encouragement, in the mighty work with which we are charged, let us think frequently of the reward which awaits our faithful labours. Eternal life is not the special reward held forth to the hope of the devoted minister, in the diligent performance of the work assigned him. This is offered to him in common with all who are faithful in the use of the appointed means and instruments of salvation. But as there cannot exist any such thing as personal religion, in a minister without fidelity in the discharge of the special duties of his station—as his own soul cannot be safe, unless he is conscientiously watching for the souls of others, and striving by every lawful method to lead them in the ways and works of godliness; that which is offered to the hope of every humble and real believer, is, in the case of a minister, promised to faithfulness in his high and holy calling, combined as this will of necessity be with practical piety and personal holiness. And it must be matter, my brethren of unfailing consolation to know, that amidst the manifold discouragement of our warfare, our final acceptance is made to depend, not upon the success of our labours for the salvation of sinners, which their own obstinacy and perverseness may disappoint, but upon the fidelity with which we fulfil our ministry. The word of salvation which we preach, will doubtless be to many only “the savour of death unto death,” but if we have been faithful

and true in declaring the whole council of God, we have delivered our own souls,—we are guiltless of the blood of the lost; and he that judgeth righteously and rewardeth with equity, will not forget our labour of love in the great day of eternity!

If this were all, the Christian minister might well account it abundant honour, that he was thought worthy to be put in trust with the Gospel and ample amends for all his toil, to hear his “well done” pronounced by the unerring “judge of quick and dead.” But there is an additional promise to encourage him, in the assurance that he shall be instrumental in the salvation of others. The great apostle of the Gentiles addressing Timothy, his beloved son in the Gospel, tells him that in the faithful annunciation of the doctrine he had been taught, he should both save himself and them that heard him. “Thou shalt both save thyself and them that hear thee.” Sad experience and repeated disappointment teach us the vanity of expecting that all who hear “the word of salvation,” will be brought within the accomplished blessing of this promise. It establishes a general principle, to be appropriated by us, according to the measure of our faith, and the ardour of our charity. To every labourer in the spiritual vineyard, it is fraught with encouragement, that he shall not labour in vain, nor “spend his strength for nought.” “Ye,” says the Apostle to the Thessalonians, “are our glory and joy,” and to a mind animated by the inspiring hopes which eternity discloses, nothing can be more elevating and delightful than the thought of presenting at last before the throne of the Almighty Judge, those to whom he has ministered the word of life, applying to them the language of the sacred volume, “Behold I and the children whom the Lord hath given me.” It is of little consequence whether such a process as this shall be literally accomplished in the great consummation of the Church’s redemption; or whether all intermediate agency and instrumentality shall be merged and forgotten in the profound admiration of Him, that “worketh all in all;” it is enough for us to know and to rejoice, that the Saviour’s kingdom will be enlarged—the multitude of redeemed souls augmented—the bliss of heaven increased—and its hallelujahs swelled to a louder note of rapture—and this by our ministrations, feeble and unworthy as they are. “We have this treasure in earthen vessels that the excellency of the power may be of God and not of us.”

The word of God teaches us to expect, that as there are many mansions in our Father’s house, so there are different degrees of glory and happiness in that world, where glory and happiness are the portion of all. “God will render to every man according to his works,” not only in kind, but also in measure; for he whose pound had gained ten pounds had authority given him over ten cities, while he who with the same sum had gained but five pounds, received but a proportionate reward. Among these gradations, the highest seems to be assigned to those who labour for souls. “They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever.” This my brethren is a glory worthy of our best exertions—this is a service in which we cannot be too prodigal of our labour, our time and our most self-denying sacrifices; nay, we need not “count our lives dear unto ourselves, so that we may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the Gospel of the grace of God.”

That God may be with you and bless your labours with abundant fruit, to the increase of his honour and glory in the salvation of souls, is, brethren, the fervent prayer of your affectionate brother and faithful servant in Jesus Christ.

JAS. H. OTEY.

THE LORD’S PRAYER.

Many may say the Lord’s prayer, who do not pray it; they are afraid lest God should hear them; they do not care that God should say Amen, or so be it, though they themselves will say so. They say, ‘Our Father:’ but if he be their Father, where is his honour? They say,

‘Which art in heaven,’ but did they believe it, how durst they sin as they do upon earth? They say, ‘Hallowed be thy name;’ yet take God’s name in vain. They say, ‘Thy kingdom come;’ yet oppose the coming of his kingdom. They say, ‘Thy will be done on earth as it is in heaven;’ yet will not stand to their words, for this is the will of God, their sanctification—but they want none of that. They say, ‘Give us this day our daily bread;’ yet mind not the feeding of their souls with the bread (Christ Jesus) which came down from heaven. They say, ‘Forgive us, as we forgive others;’ but alas! if God should take them at their word, how undone were they whose hearts burn with malice and revenge. They say, ‘Lead us not into temptation;’ yet run into it, and tempt Satan himself to tempt them. They say, ‘Deliver us from evil;’ and yet deliver themselves to evil, and give up themselves to ‘fulfil the lust of the flesh,’ &c. Yea, it hath been observed, that they sin most against this prayer, who stickle most for the saying of it.

Reader, how often hast thou been guilty of such vain petitions and repetitions. Wonder not, if thou prayest in such a manner as this, that thou receivest nothing. Labour to get a deep sense of the majesty of God and of his mercy upon thy mind, that thy prayer may be fervent and earnest, and God will bless thee.—Presbyterian.

HOW TO COMMEND THE GOSPEL TO ATTENTION.

When Mr. Gutzlaff, in his third voyage to China, went on shore for the first time at a particular place, the people were distrustful, and some of them hinted that the Christian books “merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages.” Mr. G. “did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. The man was affected by this unexpected kindness, and turning towards Mr. G. said, “judging from your actions your doctrines must be excellent; therefore I beseech you give me some of your books; though I myself cannot read, I have children who can.”—“From this moment,” says Mr. G. “the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart to them the knowledge of divine things. In the wide excursion which I took, I daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives, was to give them a book, which as a precious relict was treasured up and kept for the perusal of all their acquaintance and friends.

God is called a rock, to teach us, that, as this continues steadfast and immovable, while the whole surrounding ocean is in a state of perpetual fluctuation: so, though all the creatures of God, from the lowest to the very highest of the intelligent kind, are subject to change; capable of new additions with respect to their knowledge, their power, or their blessedness: God alone is absolutely the same, yesterday, to-day, and for ever.—VENN.

BRITISH TEMPERANCE SOCIETIES.

The first European Temperance Society was established at New Ross in Ireland, in 1839, by the exertions of G. W. Carr.

In England, there are now more than 400 societies, and more than 80,000 members.

In Scotland, about 400 societies and 54,000 members.

In Ireland, 20,000 members.

The Canadas and other district colonies, comprise several thousand members, so that the entire number of British subjects pledged to total abstinence, exceeds 150,000.

Many have yielded to go a mile with Satan, who never intended to go with him twain; but, when once on the way with him, have been enveigled further and further, until they know not how to leave him. Thus he leads poor creatures down into the depths of sin, by winding stairs, so that they see not the bottom and end of that, to which they are going.—GURNALL.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, AUGUST 23, 1834.

CONVENTION OF NEW-JERSEY.—The Journal of this Convention—a pamphlet of 100 pages—has been received.—It furnishes good evidence that this diocese is rapidly on the increase, and prospering, as we would hope, in the blessings of the Spirit, as well as in the benefits of a wise external organization and efficient zeal.

The number of clergymen now connected with the Diocese is 24. The address of Bishop Doane, besides the usual reference to subjects of local importance, embraces several topics of general interest. In relation to Convocations of the clergy, and "frequent religious services," the following remarks and plan are given.

I now, for the first time, feel that I am prepared to adopt, and, if God strengthens me, to execute a thorough plan of *Episcopal visitations*. My acquaintance with the several portions of the diocese, and with the interests, wants and capabilities of each, is now such as to give confidence to my purposes and system to my arrangements. There are several objects to be secured, by such a plan as I propose. The more intimate acquaintance on my part with the parishes not only, but with the people of my charge. More frequent intercourse among the Clergy, with opportunities of mutual instruction and encouragement. The advantage to myself of consultation with them. The benefit to the people, of more frequent religious services, at proper periods, and under suitable regulations. For these and other reasons, I propose to unite *periodical convocations of the clergy*, with my stated *Episcopal visitations*. And I request the attention of my reverend brethren to the statement of my plan, and their aid, in its execution.—It is designed for their profit and for the profit of their people, as well as for my own greater convenience and usefulness; no part of which, without their cordial co-operation can be secured.

In accordance with this purpose the Bishop divides the Diocese into three districts, each to constitute a separate visitation during which a convocation at a stated time and place will be held.

The Clergy of the Churches visited, are earnestly requested to accompany me through as much of the visitation as may be practicable; and to take part in the several services. They will all be expected to meet me at the Convocation; with as many of the other Clergy of the diocese, as may find it convenient. It is my desire to administer the Lord's Supper at every visitation; and the rite of confirmation, in all the parishes, once in every year. The time for these services, in every case, will be the morning of the first day of the visitation. A special appointment for the afternoon, will be made in another part of the Address.

In this way, devoting from four to five weeks to each district, and from three to four months to the stated visitation of the whole diocese,—independently of those occasional visits which will often occur,—sufficient time will be afforded, in its present extent, to accomplish, in a good degree, towards every part of it, the purposes contemplated in "the office of a Bishop." The Clergy will, indeed, be taken for a few days in each year from their parishes; but it cannot be doubted that they will return to them invigorated both in body and mind, with improved experience and renewed devotion; while the parishes will enjoy, in the special services of the Bishop and Clergy, a valuable equivalent. The means of more intimate intercourse among the Clergy themselves, and between them and myself, will thus be steadily enjoyed; there will be a free and familiar interchange of thought and feeling; and from their preaching in presence of each other, and in my presence—athing which is now of the rarest occurrence,—mutual improvement cannot but be derived. If may reasonably be believed that the presence of several of the Clergy, for two or three days, in a parish, with services reasonably multiplied,—and our Church provides for two in each day,—might be so ordered, as to promote its spiritual interests, strengthening the hands of the Minister, while it encouraged the hearts of the people.

*On the importance and duty of the religious instruction of children, the address contains some valuable remarks. We hope in another number to give extracts, for which we have not room in the present notice. The other principal subjects of interest are the establishment of *parochial libraries*—the "*Offerings of the Church*,"—a plan which has been attended with a good degree of success,—the establishment of a *Diocesan school*—and the religious observance of the fourth of July.—The Bishop's observations on this last topic will be found to be especially seasonable and judicious.

There is a custom common in some parts of our country, and I believe increasing, of celebrating with religious services, the anniversary of the declaration of the national independence. I highly approve of it. Without any regard to the suspicion of desiring an establishment of religion, I venture to say, that there is, in our political and civil institutions, too little reverence to Him who is the only source and security of whatever is good in them. I enter into no discussion of the causes of this deficiency, or of the apologies for it. The fault exists, and it is to be regretted. What is still more to the purpose, it is, so far as may be, to be obviated. "Righteousness exalteth a nation, but sin is the reproach," and will be the destruction, "of any people." Already it begins to be felt that from the want of a pervading religious principle, the institutions which have cost so much and promised so well, fail of their expected result; and wise and good men of all parties and of every

name, unite in the conviction, that, unless as a nation, we seek the blessing of the Holiest, the best hopes of humanity must suffer disappointment. There is but one escape from this result,—in national repentance, national humiliation, national submission to Christ. As individuals, we ourselves must do our part by turning truly to the Lord. A public Christian recognition of our dependence on Him as a nation, and of our duty as a nation, towards Him, will have its weight with others; and may prevail, if we pour out our hearts before Him, in winning, through the intercession of the divine Saviour, that blessing, without which all we do is vain. There can be no day more appropriate for this purpose than that which is so extensively celebrated as "the birth day of our independence." Let us do what we can to rescue it from licentiousness and misrule. Let us do what we can to inscribe on all its observances, and on all its issues, "Holiness to the Lord." Such was originally the pious purpose of the framers of the Liturgy. In the "Proposed Book," so called, there is "a Form of Prayer and Thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty, to be used yearly on the fourth day of July." I know not why it was omitted in the final revision. It is a service well adapted for the occasion; and, with suitable alterations, will be set forth for use in this diocese. One improvement has suggested itself to me as worthy of being incorporated with the plan. The day on which we acknowledge the goodness of God in establishing our own freedom, is a day on which we should do what we can towards letting "the oppressed go free." As a nation, we are held by peculiar obligations to promote the civil and religious liberation of Africa. The duty has been very generally recognized among American Christians, by the practice of making collections, after the religious services of the day, for the benefit of the American Colonization Society. Of that institution, I design to express no opinion—none certainly of an unfavorable character. But the fact, that the Domestic and Foreign Missionary Society of our Church, has been for many years desirous of establishing a Mission there, with the recent resolution of the Board of Directors, instructing the executive Committee to send two Missionaries to Africa with all convenient speed, has seemed to me, to call especially for our approbation and patronage. I propose, therefore, that the services of the day be partly of a *Missionary character*; and that a collection be recommended in all the Churches of the Diocese,—the proceeds of which, shall be transmitted to the Treasurer of the Society above named, in aid of *Missions to Africa*.

THE MISSIONARY RECORD for August has been received.—It contains several reports from Domestic Missionaries in Michigan, Ohio, Tennessee and Illinois. The following from the report of the Rev. John Batchelder, at Jacksonville in the last named State, is calculated to create a deeper interest for that wide and promising, but almost unoccupied field of labor.

Jacksonville, May 16th.—It gives me pleasure to announce, that in spite of the difficulty of the times, the friends of our cause in this place are determined to go forward with their plans for the permanent establishment of the institutions of our Church here. They have contracted for the building of the Church edifice, and the work is commenced. They have made their arrangements for building, in expectation of receiving the \$500, which it has been proposed to raise for their assistance by \$5 subscriptions. This is indeed a small sum; but the want of it must occasion serious embarrassment to our infant congregation here, and hindrance to the advancement of our cause in this section of country. I feel no hesitancy in urging the claims of our Church here and in this region, on the attention of its members abroad, who have hearts to feel and means to aid, for the single reason that their sympathy cannot be awakened, nor their charities bestowed in behalf of a more important cause. Could they stand where I stand; could they see the advantages and the prospects of this fair portion of the earth as I see them; could they see the mighty and restless tide of emigration as I see it, bearing hither thousands of the citizens of every state, and of almost every nation, sure I am, that instead of giving tens, they would give ten thousands of dollars, to erect here the altars of our God, and to spread the light of truth, and pour the joys and the glories of salvation over this too long neglected portion of our country. One here is almost ready to despond in view of the extent of the field before him, and the labor that must be performed, before those fair and wide-spreading plains can receive that last and loveliest feature of attractiveness to be imparted by the erection upon them of the temples of the living God, and of the habitations of purity and holiness. The most that we can do for the present is, to select a few conspicuous places, and to bestow upon them our labors, and our charities, and our prayers, till the Lord in his mercy shall raise up more laborers, and give to his Church more members, who shall take pleasure in giving their abundance for the advancement of his kingdom and the promotion of his glory. The reason why the number of our Churches here is so small, and our congregations so meagre, is simply and solely because but little effort has hitherto been made for the promotion of a better state of things. So far as my knowledge extends, every proper effort for the establishment of Churches in this region has been attended with success.

I would just observe, that I have recently made a visit to Rushville, distant from this place seventy miles. I spent the Lord's day there, and preached to congregations respectable in point of numbers. The prospects of the Church there are encouraging. The most that is needed there is a faithful and devoted minister. Rushville is a pleasant and growing village of eight or nine hundred inhabitants. Whether a society has been organized at Galea or not, I am not quite certain. I however understand through a friend, that Episcopals there are very desirous to procure the services of a clergyman immediately. They say that could they obtain a man of piety and talent, they would be able to support him at once them-

selves. I somewhat doubt their ability for this. There can, however, be no reasonable doubt but that an Episcopal clergyman of a suitable character, might labor there with very encouraging prospects of success, and of extensive usefulness. I trust that it is hardly necessary for me to remark, that men of talents and of devoted piety, are the only ones that can labor here with the prospect of accomplishing much in the end. The country is already overrun with ignorant, weak-minded preachers, who, I fear, make quite as many infidels as they do Christians. We need men of strong faith and of fervent love to God and the souls of men; those who come not with the design to see the country and return again soon, but to spend their days and their strength here in the service of their Lord and Master.

From the Rev. Mr. Robertson in Greece under date of March 1, 1834, the following pleasing accounts have been received.

We are continuing to print Robinson's Scripture Characters. We have got through the first volume as far as the end of Jacob; and are now printing Joseph. They occupy many more pages in Greek than in English. We print 2000 copies of each. Nearly half of Adam, Cain, Abel and Abraham have been sent from the depository, and I have heard many expressions of interest in them. They were translated by Mr. Psyllas, late Minister of the interior, now Nomarch of Athens, in the house of the Bishop at Athens. The Bishop heard a considerable portion read, and expressed himself as well pleased. The new Bishop of Carysto proposes to give particular attention to the formation of a school in this diocese, which is now entirely destitute, and the people excessively rude and ignorant. He requested also of Mr. Leevess copies of the Scriptures, especially of the new translation from the Hebrew of the five books of Moses. Before his departure for Eubœa he came to take personal leave of me, expressing his warm gratitude to myself and the Society, begging to know how he could serve me; requesting that I would visit his diocese and afford them further aid, and recommending to me some priests whom he had requested to call upon me for books. They have since been to my house, and I have supplied them. Besides these I have circulated a large number of Greek, French, English, and even German tracts, one, two, or three at a time, of which I have no special account. I have also a box prepared to send, by the first good occasion, to Paros, from whence I have had a most pressing letter for aid for their school. Many more would have been sent abroad, but we are nearly out of bound copies, and cannot afford to engage a binder at present. I have also got into circulation a few copies of the Scriptures, among others my only German Bible, which I purchased many years since in London. I was well repaid, however, by the delight of the poor individual who obtained it, a Prussian Protestant. I have had a visit from a Greek gentleman who pleaded with me very earnestly to write home for a Missionary to be sent to Crete. At Canea, the principal port he says he would be very usefully and comfortably situated while he could administer more or less to the spiritual and intellectual wants of a region almost as extensive as the Morca. The country is said to be very beautiful, and the climate fine; and at Canea are consuls of the principal European powers. It has commerce with all parts of the Levant, and not unfrequent communications with Europe. Cannot the Church find and spare a suitable minister to send here?

A short time since we had a most interesting examination of Mrs. Hildner's school. The Nomarch presided, and the Bishops of Carysto and Andros, together with a large body of the most respectable inhabitants, were present. All expressed great gratification, and well they might, for the scene was most interesting, and progress of the children, considering their advantages, admirable. I have had many interesting conversations on religious topics, particularly with young persons, over whom it is especially necessary to be watchful, as infidelity is on the alert, and Satan is not sleeping. Indeed a conversation on useful topics, properly introduced and sustained, is generally more beneficial in its influence than a single reading of a religious tract.

"I have had several visits from a Capuchin priest, who professes a desire to become a Protestant, as he seems heartily sick of the Roman Catholic system. He talks most freely against the errors and corruptions of his church, and makes known many of its mysteries. He is pretty well educated, not wanting in intelligence, and speaks divers languages. He will shortly throw aside his frock. Our little church is flourishing. We have never had less than 20 present, and Sunday before last there were 28. Three or four are Greeks. We have had the communion twice. Mr. Leevess and myself continue to preach alternately. Another English family will be shortly here of eight or nine persons, which will be quite an addition to our congregation. We hold the monthly concert alternately at each other's houses, and have also a social meeting with religious exercises, once a week. I am very desirous to print the Geography so long ago commenced, but in the present state of funds do not feel it expedient. As our publications, hitherto, have been almost altogether school books, I have thought it desirable to encourage the liberality of the American Tract Society for some time past, by printing, as far as our means would allow, religious tracts. Another edition of the first part of our Greek Climax is also earnestly called for, as the former is entirely out. It is the opinion of our brethren of the American Board, as well as our own, that much attention should be given by our presses to publications for schools.—Without the means of elementary education in the land, other books will have little influence. I am obliged also to hold out against the ardent desire of my wife to open a girls' school. Mr. Hildner is very desirous that we should begin, and will furnish us with a teacher. Mr. Leevess has bought the Bishop of Carysto's house for a similar purpose. His school will be of a higher order and a limited number.

CONVENTION OF TENNESSEE.—We have received the journal of the Tennessee Convention, and have made an extract

from the address of Bishop Otey to its members, which will be found of general interest and value. We find from the journal that there are, including the Bishop, ten clergymen in the Diocese. The number of lay-delegates to the Convention was fourteen.

From the parochial reports it appears, that the Church in Tennessee has been organized in encouraging circumstances, of which the Bishop and clergy appeared disposed to avail themselves to the utmost, in laboring for the promotion of religion. We trust that the anticipations of good to result from their instrumentality will be fully realized.

In our next, we purpose copying the report of the Committee on the state of the Church, in which a general view of the condition of the Diocese is given.—*Epis. Recorder.*

THE EPISCOPAL CONVOCATIONS OF MASSACHUSETTS AND RHODE ISLAND, UNITED, met in St. John's Church, Providence, on Monday evening, July 7th. We learn from our attentive correspondent in Providence, that many religious services were held in the lecture room and Church edifice. Sermons were preached by the Rev. Messrs. Nash, Cook, Pratt, Mead and Dr. Wainwright of Boston, and — of Charleston, South Carolina. Addresses on the subject of Missions to China were made by Messrs. Vinton and Minard, of the Theological Seminary, and on the Subject of African Missions, by Rev. Mr. Bent, of New Bedford, and Rev. Mr. Mead of Boston. Sixteen of the Clergy, and four Candidates for orders were present. Reports of Missions in this State were also given by the Missionaries.—*Epis. Rec.*

ORDINATION.—At a special ordination held in Trinity Church, Chatham, on Sunday, the 15th of June, Mr. John H. House, of Cheshire, Conn., was admitted to the holy order of Deacons, by the Right. Rev. Bishop Brownell. Morning service was read by the Rev. Robert A. Hallam, Rector of St. Andrew's Church, Minden, assisted by the Rev. Asa Cornwall. The candidate was presented by the Rev. Mr. Jarvis. The sermon was preached by the Bishop.

In St. Paul's Chapel, New Haven, Conn. July 1st, Mr. Lorenzo Bennett, of that city, was admitted to the same holy order by the Bishop of the Diocese. The candidate was presented by the Rev. Dr. Crosswell. Bishop Brownell preached the sermon.

The first-named gentleman has since taken the charge of Grace Church, Hamden, Conn., vacant by the resignation of the Rev. P. G. Clark; the latter that of Christ Church, Guilford, vacant by the resignation of the Rev. David Baldwin. [Churchman.]

ORDINATION.—On Sunday, June 15th, the Right Rev. Bishop Griswold admitted to the order of Deacons Mr. Palmer Brown (formerly a Methodist minister) in St. James Church, Woonsocket, Rhode-Island; present the Rev. Messrs. Clark of Providence and J. Brown of Woonsocket, Rhode-Island. Mr. Brown has taken charge of the Episcopal Church in South Kingston, (at Tower Hill).—*Epis. Rec.*

CONSECRATION.—On the 12th of June, the new and elegant edifice erected for the accommodation of the congregation of Christ Church, Middletown, Connecticut, under the pastoral care of the Rev. Smith Pyne, was consecrated to the worship of Almighty God, by the Right Rev. Bishop Brownell.—Subsequently the whole of the pews, except one which was reserved, were sold, and for the reserved one there were ten applications. The condition of this ancient and respectable parish is in the highest degree flourishing—thirty-eight additional families having been recently added to the congregation.—*Churchman.*

EPISCOPAL SCHOOL.—We learn from the Carolina Watchman, that the "Episcopal School," which has been lately organized by the Convention of North-Carolina, "has gone into operation, under auspices so much more favorable than was expected, that another building of the dimensions of the one just finished becomes immediately necessary,—accordingly the directors of this school have advertised proposals for that purpose in the last Raleigh Register. We have always, from the first, had the highest opinion of the plan on which this institution is founded."—*Churchman.*

THEOLOGICAL SEMINARY.—The Trustees of the General Theological Seminary held their annual meeting in Trinity Church in this city, on the 24th of last month. The Rev. Dr. Anthon was chosen Secretary, to whom we are indebted for a copy of the proceedings. The two vacancies in the Board, for a copy of the proceedings. The two vacancies in the Board, occasioned by the death of the Rev. Dr. Montgomery, and the "removal" of the Rev. Dr. Mr. T. S. Townsend, and the appointment of the Rev. Wainwright, were filled by the appointment of the Rev. George Boyd of the Diocese of Pennsylvania, and the Rev. Messrs. Taylor and Estburn, of this city. The total amount of property belonging to the Institution as in the report of the Finance Committee stated to be \$73,065 55. Of this sum \$16,694 72 is vested in scholarships, and \$3000 is required for the filling up of the water lots. There remains \$43,370 73, the interest of which, \$3302, is applied to the current expenses amount to \$5750, the details of which are as follows.

Salaries to Professors Turner and Wilson each	\$3000
\$1500, is	750
Salary to Professor Moore,	100
Salary to the Librarian,	150
Allowance for a Janitor,	
Interest on four scholarships, founded by the Society for Promoting Religion and Learning in the Diocese of New York,	400
Incidental expenses,	1050
Rent of houses to lodge students who cannot be accommodated in the building,	300
which leaves an annual deficiency of \$3548; a deficiency which	

it is sincerely hoped the friends of the church will not fail to supply.

From the report of the Faculty it appears that thirty seven students have been admitted into the Seminary since October last; three, at their own request, have been dismissed, and leave of absence have been granted to nine, four of whom returned before the close of the session. One of the students died during the session. The number of students at the close of the session was 64; of whom 11 were in the Senior, 18 in the Middle, and 31 in the Junior Class.

The course of study has been the same as last year except in Ecclesiastical History, and Pastoral Theology and Pulpit Eloquence. These departments were assigned, at the commencement of or during the session, to the Rev. Drs. Hawks and Anthon, whose reports are published in an appendix.

The following resolution, being an amendment of the statute in regard to the Examination of the Students was adopted: "There shall be Examinations of the Students of the Seminary at the close of each of the two Sessions in every year. The first examination shall be conducted in the presence of a committee, to be appointed for that purpose by the Standing Committee, and such committee shall be authorized and requested to attend occasionally the recitations of the students during the course of each Session."

Donations during the past year have been made to the Library from the Rev. T. H. Horne, England; Alexander Copeland, Esq., Aberdeen, Scotland; the Rev. A. S. Hollister; E. Weeks, Esq.; W. H. Harrison, Esq.; Mr. G. W. Cartwright; Rev. B. L. Haight; Mrs. Waddell; T. S. Grimke, Esq.; Right Rev. Bishop Doane, and several others.

In addition to which a complete set of the Bampton Lectures, 53 vols. 8 vo, have been presented from 23 clergymen, by the Rev. Messrs. Whittingham and Haight. The library however, for so important an Institution is as yet comparatively small, comprising less than 4000 volumes.

The following resolutions, to institute permanent professors in departments which have been hitherto temporarily supplied by gratuitous services, were also adopted.

Resolved, That the department of the Nature, Ministry, and Polity of the Church, be erected into a separate department.

Resolved, That at the next annual meeting of the Board, the Board will nominate a professor of Pastoral Theology and Pulpit Eloquence, to have charge provisionally of the department of Ecclesiastical History.—*Churchman.*

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION. On Thursday of last week the Board of Managers held their eighth annual meeting. We have been favored with an extract from their proceedings, which we publish with the view of calling attention immediately to the important resolutions which were adopted.

Resolved, That a premium of ONE HUNDRED DOLLARS be offered by the Executive Committee for the best set of questions on the Gospel of St. Matthew; to be prepared by the first day of December, 1834.

Resolved,—That the Executive Committee offer also a premium of ONE HUNDRED DOLLARS for the best set of questions on the Acts of the Apostles; to be prepared by the first day of March, 1835.

Resolved, That a committee consisting of three bishops of the church, be appointed by this Board to prescribe instructions for the drawing up of said questions—to judge of their merits, and award the premiums: with a power to retain any set or sets of questions which may not receive the premiums, awarding therefor such compensation as may be proportioned to the use which may afterward be made of them.

Resolved, That the Right Rev. the Bishops of Connecticut, New-York, and New-Jersey compose said committee. [Churchman.]

The following appointment of Missionaries for this Diocese, have been recently made by the Education and Missionary Society:

Hobart, Delaware county.	The Rev. David Huntington.
Avon, Livingston county.	The Rev. Ravaud Kearny.
Waterloo, Seneca county.	The Rev. Stephen McIlugh,
Deacon.	
Lockport, Niagara county.	The Rev. Orange Clark.
Little Falls, Herkimer county.	The Rev. Henry S. Attwater.— <i>Churchman.</i>

GENERAL SUMMARY.

Lane Seminary.—The session of this institution closed on Saturday last. The vacation will continue about 12 weeks Dr. Beecher proposes this vacation to visit his friends in New England. He left Cincinnati Thursday morning.—*Cincinnati Journal.*

Cholera in Cincinnati.—When the cholera visited Cincinnati last year; and year before, the Cincinnati Journal gave accurate reports of the "entire number of deaths as reported to the city councils," from the burying-grounds. The same course we shall adopt this year. It is better that the truth should be honestly told than to leave the subject to the conjectures of a frightened imagination. The deaths as reported on Monday July 16, for seven days previous amounted to 55. Of these not above 20 were reported as cholera. Nine reported cholera were strangers. Now this is by no means alarming. True, the cholera is here and so is the bilious fever and consumption. The cholera is specially terrific only, when it becomes an epidemic. And that is not the case in this city. In coming down the river we heard directly from Cincinnati that 35 had died of cholera on the Sunday night before. How false and how pernicious to the peace of community are such exaggerated reports. Our country friends may rest assured that the press in this city, will tell the whole truth on the subject.—*Cincinnati Journal.*

The following hand-bill was posted in different parts of New York city on Saturday afternoon;—

AMERICAN ANTI-SLAVERY SOCIETY.

DISCLAIMER.

The undersigned, in behalf of the Executive Committee of the "American Anti Slavery Society," and of the leading friends of the cause, now absent from the city beg the attention of their fellow citizens to the following DISCLAIMER.

1. We entirely disclaim any desire to promote or encourage intermarriages between white and colored persons.

2. We disclaim, and entirely disapprove, the language of a hand-bill recently circulated in this city, the tendency of which is thought to excite resistance to the Laws. Our principle is, that even hard laws are to be submitted to by all men, and they can by peaceable means be altered.

We disclaim as we have already done, any intention to dissolve the Union, or to violate the Constitution and laws of the country; or to ask of Congress any act transcending their constitutional powers; which the abolition of Slavery by Congress, in any State would plainly do.

July 14th, 1834.

ARTHUR TAPPAN.
JOHN RANKIN.

A Mormon Battle.—A letter has been received at Chardon, Ohio, direct from Missouri, which states that a body of well armed Morimons, led on by their great prophet Joe Smith, lately attempted to cross the river into Jackson county. A party of the citizens of Jackson county opposed their crossing, and a battle ensued, in which Joe Smith was wounded in the leg, and the Morimons obliged to retreat; that Joe Smith's limb was amputated, but he died three days after the operation.

Died, in Susquehanna township, on Thursday last, Isaac Diller and John Johnston. The former fell down in convulsions while at the plough. The latter carried him home, and complained immediately of sickness, fell down, and shortly after expired. They both died within half an hour.

FOREIGN.

By an arrival at this port, (says the New-York Observer) London papers have been received to the 5th and Paris papers to the 7th of June.

Don Miguel, of Portugal, and Don Carlos, of Spain, have both been taken prisoners; and the civil war in the peninsula is ended, leaving two liberal sovereigns on the throne, and four allied powers in the West of Europe unnumbered in their opposition to the despotic alliance in the East.

There has been a change in the British ministry, but it does not seem to be of a very important character.

The king of Great Britain has made a public declaration of his "fixed purpose, determination and resolution" to maintain the church of England and Ireland; and from the concluding paragraph, we infer that he means to veto all acts of parliament tending to a separation of Church and State.

The bill removing the civil disabilities of the Jews was read a second time in the House of Commons, May 28th, by a vote of 123 to 32.

The elections for Edinburgh and Leith had resulted in favor of the Whigs. The Lord Advocate had succeeded in Leith by a majority of 237, and Sir John Campbell, at the close of the second day, was 325 votes a herd of Learmonth for Edinburgh.

The celebrated Catholic Bishop, Rev. Dr. Doyle, died at Carlow Ireland, on the 31st of May. Dr. Waldron, Catholic Bishop of Killala, died at Arncliffe May 27th.

In the House of Lords, June 4th, in answer to a question from Lord Lansdown, Lord Melbourne said, "for the immediate information of the noble Lord, I can state to him that his favorite, Don Miguel, is at present safe on board a British ship of war."

On the 20th of May, a decree was issued for the convocation of the General Cortez of Spain, at Madrid, on the 24th July; and another, directing the Election of Deputies on the 30th of June with the mode of procedure, &c. A special act of amnesty, it is said, has been signed by the Queen Regent of Spain, in favor of the Patriot Mina.

Orders have been issued by the Minister of Finance for the admission of the Brazilian flag in the ports of Spain, preliminary to the formal recognition of the Brazils as an independent state by the Government of Her Catholic Majesty.

The arrival in London of the South American Generals Montillo and O'Leary, has been promptly announced in the Madrid Gazette, and if they are authorized, as it is supposed they are, to threat with the Spanish Government for the recognition of the independence of one or more of the States of Spanish America, it is believed they will be received in a spirit of kindness and conciliation.

Active preparations are making at Smyrna for the subjection of the island of Samos to the power of the Grand Signor, which was indeed spoken of as already virtually accomplished. The island is to be immediately blockaded, and the troops were on their march to cut off any retreat which the inhabitants might attempt to make.

A letter from Trieste says: We have just received the intelligence that the proceedings against Colocotroni and Koliopreios, as chiefs of the well-known faction, are concluded, and that they have both been condemned to death.

Mexico.—*The Priests and Aristocrats Triumphant.*—A letter dated Tampico, June 11th says: Santa Anna is triumphant. The priests and aristocracy will provide him with all the money he may be in want of. Puebla was attacked by the government troops—the result was unknown, the defence being very obstinate. A conducta with \$500,000 is on its way to Vera Cruz, and a much larger and general one was to leave at the end of the month. We are perfectly quiet at present.—All the states are turning in favor of Santa Anna, and even this place will not desert him. In a short time all will be quiet.

POETRY.

From the "Moral of Flowers."

THE MYRTLE.

Yes, take thy station here,
Thou flower so pale and fair!
That I from thee may sweetest lessons borrow;
For thou hast that to tell,
Methinks, which suits thee well—
The lingering hours of languishment and sorrow.

The cleft rock is thy home;
Yet sweetly dost thou bloom,
E'en while the threat'ning winds are round thee swelling;
And where's the pamp'rd flower,
Can richer fragrance shower,
Than thou, fair blossom, from thy storm-wrought dwelling.

Say, then, though pale decay
Wear youth and health away,
Shall sighs alone this troubled breast be heaving?
Oh, no! I'll bless the chain,
Which to this couch of pain
Has bound me long, for 'tis of mercy's weaving.

What though I tread no more
The temple's hallowed floor,
Whence to our God the full voiced hymn ascendeth,
Yet may this chamber be
A blessed sanctuary,
Where to my whisper'd praise His ear He bendeth.

But chiefly, gentle flower,
Remind me in the hour,
When 'gainst the tempter's might my soul engages,
A Rock is cleft for me,
More sure than shelters thee,
Where I may safely hide—"the Rock of Ages."

[Vermont Chronicle.]

MISCELLANY.

A GHOST STORY EXPLAINED.—The following relation, pointing out the caution with which accounts of supernatural agency should be received, occurs in the first volume of the "Life of the late Mr. Henry Salt," lately published by his friend Mr. Halls.—*N. Y. Observer.*

"On occasion of Mr. Salt's departure from London on his mission, in January, 1809, Salt and I were neither of us as may be imagined, in the most lively mood. Our conversation naturally turned on the dangers he had encountered in his former adventures, and on those to which he was in all probability, about to be exposed. The possibility of our not meeting again in this life, suggested to us both a train of melancholy thoughts, and insensibly we fell into an earnest discourse respecting the land of spirits, and on the possibility of the departed being permitted to revisit those whom they had loved on earth. This was rather a favorite topic with Salt, and one upon which, as I have before observed, he entertained very strong notions. My opinions in these respects did not coincide with his, but after a long conversation on the subject it was proposed by one of us, and consented to by both, that we should draw up and sign a written paper, couched as nearly as I can remember, in the following words:

It is hereby mutually promised by the undersigned, that, in case of the death of either of the parties, the spirit of the deceased one shall, if permitted, visit the survivor, and relate what he may be able to impart of his situation.

(Signed)

H. SALT.
W. HALLS.

"This paper was committed to my care, as the person least liable to accident. I placed it under other writings in my desk, and for a time thought no more of it. But, when his protracted absence on the voyage began to excite uneasiness with respect to his safety, the circumstance recurred to my memory, and occasioned me some degree of disquietude. At length, when he reached England, without accident in 1811, I spoke to him on the subject, and observed, that I thought we had done an indiscreet, if not a presumptuous act. He agreed with me in this notion, and the paper was produced and burnt. The subject was never again alluded to, nor do I recollect that I ever thought of it again till a long time after he had gone out as Consul General in Egypt; but at this period, though I had received no intelligence that could tend to call him to my remembrance, nor to induce me to recollect our former compact, I experienced an apparent vision of so vivid a nature, that though convinced of its fallaciousness, I can scarcely, even now persuade myself that it was an illusion.

"I fancied then that I was lying awake in my bed-room reflecting upon events with which Salt was in no respect connected. It was broad day light, and I saw every thing in the apartment most distinctly, when a figure glided by the foot of the bed, drew the curtains on the side next the window, and Salt stood before me. He took my hand in his, which felt cold and lifeless, and looked earnestly in my face. His countenance was calm, but appeared deadly pale; and there was a bloated and unearthly look about it that at once convinced me he was no more. I felt awed, but not alarmed, and exclaimed, 'Salt, you are not among the living?' He shook his head mournfully, which was his habit on any melancholy occasion, and replied, 'I have come to you according to our promise.' He again pressed my hand, fixed his eyes steadfastly upon me, and his image faded from my view.

"I instantly sprang from my bed, and ran to my watch. It was exactly five minutes past five, and the morning was the fifth of May. I took up a pencil, and wrote on a piece of paper that lay on the table, the hour and the date. I then examined the room and the door, which I found fast locked, according to my usual habit, on the inside; and having satisfied myself

no one could have entered, I returned to my bed, and in spite of the perturbed state of my spirits, fell into an undisturbed sleep.

"When I awoke, I began to consider the whole business as a mere dream; but on going to the table, I found the paper where I had left it. I afterwards mentioned the circumstance to the earl of Mountnorris, who also took down the date; but I did not think much more of the matter till about six weeks subsequently, when news was brought from Egypt, that after a severe illness Salt had died at about the time the event occurred to me.

"The report of his death, however, proved groundless, though it was perfectly true that at that period he had been so dangerously ill as to be given over. It is almost needless to add that he did not die till about eight years afterwards; but I confess, had his death happened at the time of the event, it would have gone far towards establishing the belief, in a mind certainly not superstitious, of the existence of a supernatural agency; yet under all the circumstances of the case, how very possible was it, that the apparent vision might have exactly tallied with the reality, and nothing miraculous have occurred.

A WIFE WANTED (BY A CONSISTENT ABOLITIONIST).—We have been requested to give the following advertisement four insertions in the *Liberator*. The author of it is serious in his proposal, and actuated by disinterested and generous motives. He is an estimable man, and we believe will make a good husband. We presume the novelty of the advertisement will ensure it a wide circulation.—*Liberator.*

For the *Liberator*.

A FRIEND OF EQUAL RIGHTS is convinced that our colored brethren and sisters are entitled to all the privileges which are claimed by the whites, that prejudice against color is extremely absurd, and that as long as this prejudice exists, its victims will feel the yoke of oppression crushing them to the earth. He takes the liberty also to state, (being himself what is termed a white man,) should he meet with a suitable opportunity, he is convinced that it would be his duty, and it is his determination to bear testimony against this prejudice by marrying a colored woman.

Information would be thankfully received of any young, respectable, and intelligent colored woman, (entirely or chiefly of African descent,) who would be willing to endure the insults and reproaches that would be heaped upon her for being the partner of a white man, who is either in low circumstances, or would be willing to cede all she has or may have of this world's goods to the American Anti-Slavery Society, that the mouths of gainsayers may be stopped. Information sent by letter (post paid) to E. K. West Chester, Pa. will meet due attention.

INDUSTRY.—There are few qualifications of more utility, or that come to us more recommended by high authority than this one of industry. The famous Duke de Sully, the minister told the court he had no leisure for amusements—he rose at four daily. Michael Angelo labored during the night, sometimes going to bed with his clothes on, merely for a short time, and rising again to resume his labor. The minute account which Dr. Johnson gives us of the course of life of the great Milton, shows how preciously that illustrious poet valued the use of time. The industry of some writers is shown in the magnitude of their works; Wickliffe could afford to have two hundred of his works destroyed, and still he may be regarded as a voluminous writer;—Prynne, who flourished at the period of the commonwealth, wrote more than forty folio and quarto volumes;—Anthony Arnauld composed more than one hundred works;—and Lope de Vegas assures us that he himself wrote on the average of five sheets per day, during his life. In nothing in fact are the greater distinctions of merit occasioned between men than in industry and idleness.

Some one reminded Montesquieu, that idleness was placed among the pleasures of heaven, it should rather, said the great philosopher, be accounted as one of the torments of hell; and this is the judgment which every experienced man will be inclined to concur in.

Louis XIV. warned his son that that there was nothing, even in the duties of the kingly office, more laborious than idleness; and a Duke of the same nation, De Rohan, was known to have said that a greater cure could not befall a man than having nothing to do. Dr. Cheyne, a late penetrating and acute physician, used to say, that headaches, stomach aches, colics, nervous pains, and disorders, so much complained of by certain classes in this country, were universally the produce of idleness and fullness of bread.—*Treatises on Happiness.*

CHARACTER OF THE VOICE.—The somewhat fanciful theory enunciated in the following passage, is not, perhaps, altogether destitute of foundation. The extract is from a volume of sermons, recently published in Edinburgh, and written (oddly as it may sound) by James Hogg, Ettrick shepherd.

I know some young people who chose their friends by the eye—the same as they chose a coat or a vest. I do not disapprove of this altogether; for there certainly is something in every human countenance less or more attractive, or less or more repulsive; and I would trust more to Lavater than to Spurzheim. But never once form the least estimate of a character until you hear him speak. The tones of the voice are the best symptoms in the world whereby to form a true and immediate judgment of a character. They are the chords of the soul; and if you have any ear for music, you may as easily judge of the sterling value of the character as of a violin or an organ. There is not a single feature of a character which is not delineated in the tones of the voice. I have been often taken with the appearance and countenances of young men in public assemblies, and yet the very first time I heard them speak, I found at once that they were consummate blockheads. But whenever I found the countenance and the voice accord in swiftness, I could then form an estimate of the character, which, in all my life, I have never had occasion to change

But there is one thing, I think, I may affirm—that in the whole world, among human beings as among sheep, there is not one character, countenance, nor voice, exactly like another; and yet, among all this diversity, you will scarcely find two individuals in whom there is not some point of contrast which may render them agreeable and acceptable to each other. We are, indeed, strangely and wonderfully made."

A CASE TO WINE DRINKERS.—In a village in Massachusetts, a zealous temperance reformer employed a colored man to do a piece of work. On visiting the man at his labor, he observed a rum jug hard by, "What is this," said he. "Ah good sir," replied Toney, "if I could afford wine, I would drink no rum." He had seen wine on that gentleman's table. The gentleman finding himself put down, prepared himself for another rencontre, by banishing wine from his house. Incalculable mischief is done, by temperance men in indulging themselves habitually in wine, and they ought to know it: Consistency requires them to give it up, and so does the pledge they have solemnly signed. While thus gratifying themselves, are they "in all suitable ways discountenancing the use of ardent spirits in the community?"

A SIMPLE REMEDY FOR A COUGH.—It often happens that persons that have coughs arising from catarrhs are under the necessity of exposing themselves to the cold air, which very generally aggravates the symptoms. I have known several instances, however, in which the following simple remedy has been attended with the most beneficial results; and an inmate of my family has been so much relieved by it within the last twenty-four hours, that she earnestly wishes it to be published for the benefit of others.

Tie a handkerchief loosely over the mouth and nostrils to exclude the cold air.

Last evening she had a bad cough attended with considerable soreness. On going to bed, she used a handkerchief in the manner recommended, and slept well through the night. On removing it this morning the cough returned, and continued till after breakfast when she commenced a large washing, and the bandage was resumed. She was not disturbed while she kept it over her face which was through most of the day; and though on removing it the cough returned, yet it was much better than it had been, and the disease this evening is abating.—*Boston Paper.*

SOOT DESTROYS CUT WORMS.—Soot destroys or drives off from all plants of the cabbage tribe, from pinks, and from other plants, those common and voracious grubs of gardens, the larvae of the moth of the family Noctuidæ. After being annoyed almost to despair, by the ravages of this grub, I resorted to the use of soot, and thus applied it:—I laid it dry, and near an inch thick over the ground, and had it dug in. The plants were planted from 20 to 25 in a row, and so effectual was the soot that instead of losing eight or ten plants in one row, as I before had done, I think I did not lose more than that number in a bed of 200 or 300. In the grub's attacks on plants of the cabbage family, its habit is to eat some nearly and others quite asunder, a little below the heart: it often greatly annoys the farmers in their turnip fields. I have made use of the same remedy since and have never found it to fail. Last summer I was troubled with the grub in a bed of pinks; I then made some soot water, and watered the bed well, and the bed was soon freed from the grubs. The precise mode of the soot's action on the grubs I cannot state; but I believe that the ammoniacal matter which it contains destroys some and despores the remainder. I have not found the soot injure the soil at all; and I name this because I had been told it would.—*Farmer and Mechanic.*

THE OBSERVER

TERMS.—Two Dollars per annum, if paid in advance, and Two Dollars and Fifty Cents, if at the end of six months. No subscriptions received for a less term than one year. No papers discontinued until all arrearages are paid, except at the option of the publishers.

Those who may wish to have their papers discontinued, are requested to give notice thereof, at least thirty days previous to the expiration of the term of their subscription, otherwise, it will be considered a new engagement.

* All communications relative to this paper, must be directed to the EDITOR, Gambier, Knox Co. Ohio

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